

BIBLE SOCIETY RECORD

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V. 81
1936

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No. 102, Missions Building, 169
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minster St., Providence.

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ONE DOLLAR A YEAR

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The Branches of a Great Tree

By Eric McCoy North

IN a park in Calcutta stands a great tree, its central trunk fifty feet in circumference; its branches extend out more than one hundred and fifty feet on each side; its shade covers some eight thousand square feet. This wonderful banyan tree has a peculiar method of growth. After a single sapling has grown to mature size, long stems begin to extend down from the ends of the lower branches. When these stems reach the ground, they take root and nourish the branches from which they came. So fortified, these branches spread their lesser branches out still more, until there are, as it were, two hundred or more trees supporting as one a widespread, leafy shelter for man and beast.

In these recent weeks we have been reminded of the great history of the English Bible. We have praised the courage and the learning of the pioneers,—Tyndale, Coverdale, and their associates. We have traced the profound influence of the English Bible upon the literature, the art, and the music of the English-speaking peoples. We have heard the words of statesmen, journalists, men of letters, and men of affairs testifying to the place of the English Bible in their lives and in their professions. We have pondered upon its demonstrated power in home and school and church. These are the fruits of the English Bible.

Nevertheless, no matter how fully one might describe the influence of the English Bible on the English-speaking peoples in these ways, one would be describing only the main trunk of the great tree and its inner foliage. For, under the inspiration of the English Bible, English-speaking lovers of it have done more than any others in the world to put the roots of the Bible down in the soil of alien languages and among alien peoples, that they might in turn be blessed by its fruit and its shade. The very first of such efforts was in our own coun-

try when John Eliot under severe hardships translated the Bible into the language of the Massachusetts Indians, got it published in 1663, and taught it to a few hundreds of that vanished tribe. Though no one can now read it, its few existing copies stand as forerunners of a vast host. A century and a half later, William Carey and his colleagues Marshman, the teacher, and Ward, the printer, began their energetic labors in India, from which resulted whole Bibles in Marathi, Hindi, Bengali, and Sanscrit, and Testaments and Gospels in more than a score of languages, several being spoken by millions of people.

About the same time, Robert Morrison, devotedly and almost alone, brought out his translation of the Bible into Chinese.

With the founding of the British and American Bible Societies at the beginning of the last century, and the expansion of the missionary enterprise, the movement was greatly quickened, not only in translation, but also in publication and distribution. Where in

1804 there were published translations of the Scriptures in whole or in part in seventy-two languages, there are now 954 so blessed. The records of the Bible Societies of the English-speaking world show that they have published and distributed Scriptures in nearly seven hundred of these. It may be added that of the thirty-four languages of the world spoken by more than 10,000,000 people, the principal translation work has been done in twenty-one of them by men whose own book was the English Bible. Distinguished as have been the labors of translators of other nations and the work of such societies as the Netherlands Bible Society, the clear fact is that the English-speaking people, inspired by the English Bible, have done much more than all others together to bring the Bible to the peoples of the world.

This is as it should be; for among no other

Prayer for the New Year

Eternal God, who makest all things new, and abidest forever the same, grant us to commence this year in thy faith, and to continue it in thy favor; that, being guided in all our doings, and guarded all our days, we may spend our lives in thy service, and finally, by thy grace, attain the glory of everlasting life; through Jesus Christ, Our Lord. Amen.

people of similar numbers and similar contact with all parts of the earth has the Bible become so widely known and loved. It is right to expect that of the great work still to be done the English-speaking peoples must still in honor do the largest part. For, however large a figure 954 languages and twenty-seven million copies of Scriptures annually may seem to provincial American minds, there is a vast work yet to be done. In Africa, some 304 dialects have at least portions of Scriptures; but Sir Harry Johnston listed 366 dialects among the Bantu tribes alone. In India, in which some one hundred have received some portion of Scripture, the Linguistic Survey lists 179 languages and 544 dialects.

Even in the forms of speech which possess the Scripture there are scores, each spoken by tens of thousands of people, which do not yet have an entire New Testament. Put alongside these facts the vast populations among whom the Scriptures exist, but are not yet well distributed. To take a single illustration, there are more than 65,000,000 people in Japan. It would take at least half a century to supply these 65,000,000 at the present rate of distribution, during which at least half as many more people will be added to the population. The crises of our own time make it clear that civilization will continue to be marked by a succession of moral catastrophes until the life of the peoples of the world is permeated by this book and its teachings. Upon us in the English-speaking world there thus rests a great trust in the possession of the Bible.

Though this is as it should be, there is a related fact that is not as it should be; namely, that the portion of the English-speaking world which dwells in the United States is not carrying its proper share of this work. Historically, one can understand that the colonial expansion of the British people, on the one hand, and the preoccupation of America with the tremendous growth of population within its own borders on the other, would make it natural that the distribution of the Scriptures, as carried on by the British and Foreign Bible Society, should extend to more countries (nearly twice as many) and should produce Scriptures in more languages (nearly four times as many) than our own.

These figures confront us: a close estimate of the average receipts of Bible Societies in the United States for the last four years shows approximately \$600,000 from living donors, from legacies, from the proceeds of annuities, from additions to the principal of trust funds. From corresponding sources the Bible Societies in Great Britain and the Dominions received more than \$1,350,000. One recalls that the British people in Great Britain and the Dominions are about half as numerous and certainly no more well to do than we of the United States. Surely, we have as great a cause for thankfulness for the Bible. God grant that this Commemoration may awake us in America not only to blessings received, but to responsibility for doing our full share in discharging a great trust. The branches of the tree have yet far to reach.

The Budget for 1936

ON December 5, on the recommendation of the Budget Committee and with the endorsement of the Advisory Council, the Board of Managers of the Society approved a total budget of expenditure for 1936 of \$865,295. This does not include the receipts from sales and gifts on the foreign fields, which are retained and expended there in addition to the appropriations in the budget.

Although this total is approximately \$10,000 more than the budget for 1935, it does not represent any marked increase in income from ordinary sources, the larger part of the increase consisting of the application of a special fund to special purposes which may or may not be called for during the year. The essential facts of the estimated income are given in the table which follows.

In it, it will be noted that changes are slight, with the exception of a somewhat optimistic

view of gifts by churches. The reduction of income in trust funds and other funds is partly due to lower interest rates on mortgages and to the calling of many securities and their reissue at lower rates of interest.

The Society has been fortunate that in 1934, 1935, and 1936 it has been able to buffer the reductions in ordinary income by the application of the Budget Stabilization Fund, resulting from reductions in expenditures made at the time in the budgets of 1932 and 1933. A part of this fund was used outside of the budget for 1935 to provide for the expenses of the Commemoration of Four Hundred Years of the Printed English Bible. The budget for 1936 will exhaust this balance of the Budget Stabilization Fund, and the Society must not only secure as much income from its generous friends during 1937 as in 1936, but also increase its income in 1937 through finding new

friends by about \$37,290, in order to maintain its present program.

Budget Estimates of Income, 1935 and 1936		
From General Sources		
	1935	1936
1. Income of Trust Funds and other Funds	\$131,000	\$128,000
2. Legacies applied to Budget	120,000	120,000
3. Proceeds of Annuities applied to Budget	70,000	70,000
4. Gifts of Auxiliary Bible Societies	9,000	12,000
5. Gifts by Individuals	85,000	85,000
6. Gifts by Churches	95,000	105,000
7. Net income from the Bible House	3,000
8. Income from Miscellaneous Sources	1,000	1,000
Total Current Income	\$514,000	\$521,000
From Special Sources		
9. Applied from Budget Stabilization Fund	\$40,000	\$37,290
10. Gifts for the Blind	7,500	7,500
11. Income of Funds for the Blind ..	2,500	2,500
12. Huston Fund for Plates	16,650	22,005
Total: Not including sales ..	\$580,650	\$590,295
13. Income from Sales (U. S.)	275,000	275,000
Total Budgeted Income	\$855,650	\$865,295

The general trend of the budget should be a matter of concern to the churches and to the Christian people who believe in the indispensable character of the Bible, not only for themselves, but for the peoples of the world. The Book will not come to mankind unless those who love it bring it. A reduction in the income of the Society inevitably obstructs the fulfilment of this purpose. The officers of the Society believe that new friends and new sources of income will be found, but they regard with concern the trend shown in the income from ordinary sources; for the movement of budgeted income from living donors has been as follows:

1929.....	\$400,838	1933.....	\$197,513
1930.....	374,098	1934.....	202,418
1931.....	311,972	1935.....	189,000
1932.....	241,094	1936 Est.....	202,000

The economic situation being what it has been and is, the reduction of approximately one fifth in the budget is less serious than that suffered by many organizations; but the budgets for the latter years of this period have been sustained by leaning upon the Legacy Equalization Fund and the Annuity Equalization Fund more heavily than usual, and by the use of the Budget Stabilization Fund in the last four years of the period.

The critical fact is that the income from the gifts of individuals and of churches is now only about one half of that received in 1929. And it is from the living constituency of today that the legacies and the additions to trust funds of the future must come. It is more than ever manifest that the Society must greatly increase the number of ties that bind to it Bible-loving Americans. Surely, for so great a cause as this, \$200,000 is a very small sum to come by

way of annual contributions from the Bible-loving people of the United States of America.

Readers of the RECORD will be easily able from their knowledge of the work of the Society to see behind the items of the budget of expenditures adopted by the Board and given below, the swift motion of the presses, the steady passage of volumes through the binderies, the patient toil of packers and clerks, of colporteurs and missionaries. With gratitude to God for the privilege of sharing in the sowing of the seed, we pray the Lord of the harvest who giveth the increase to send forth laborers into his harvest.

Budget Estimate of Expenditures—1936	
For translation and revision of Scriptures and the plates of new versions	\$33,455
For printing and publication in the United States of America (kept in balance with sales)	275,000
For the distribution of the Scriptures in the United States of America, including ten Districts, four Divisions, and six Depositories, covering expenses of colportage, grants, promotion of distribution, offices, and supervision; work for the blind, grants to Army and Navy, prices below cost	163,499
For the twelve Foreign Agencies serving thirty countries, covering colportage, expenses of other forms of distribution, grants of Scriptures, loss on Scriptures priced below cost to be within purchasing power of the people, printing and purchase of Scriptures, shipping costs, rent and office expenses; for grants in Africa, Europe, and Micronesia, and the indirect expense of other foreign work	241,708
For general administration, including secretarial and treasury staff, publication of the RECORD and Annual Report, safeguarding of securities, pension allowances	95,103
For cultivation of donors, advertising, publicity, promotion of Universal Bible Sunday, proportionate share of expense of certain denominational benevolence promotion, and other items related to promotion and cultivation	56,530
	<u>\$865,295</u>

A Resolution

ON the Bible I make the following resolution: That as from today I will abstain from all licentious indulgences, such as illicit love affairs, gambling, and excessive drinking.

I shall pray God for strength to keep to this resolution.

A SINNER.

June 6, 1935.

Found on the flyleaf of a Bible in the Hongkew Hotel, Shanghai, June 23, 1935, and reported by Dr. Lacy, Secretary, China Agency.

The Advisory Council Meets

THE seventeenth annual meeting of the Advisory Council, held in the Board of Managers' Room in the Bible House on Wednesday, December 4, proved to be an occasion in which fine Christian fellowship combined happily with a rapid but comprehensive study of the Society's activities and financial needs.

In an opening devotional service the Rev. Ralph E. Diffendorfer, D.D., secretary of the Board of Foreign Missions of the Methodist Episcopal Church, spoke effectively on "The Significance of the Bible Societies in the Missionary Enterprise," describing, in very certain

of lantern slides; a review of the Society's century of service in providing "embossed" Scriptures to the blind; a presentation of Scripture needs and some recent achievements in meeting them; the Society's service to and through the churches; and, finally, a review of the Society's income from the churches, with a helpful discussion of ways and means of strengthening and increasing such much-needed support.

After luncheon as the guests of the Rev. Henry Darlington, D.D., representative of the Protestant Episcopal Church, the Council reconvened and was familiarized with certain re-



Front row (left to right): L. W. Kyles, Henry Darlington, H. C. Alleman, J. A. Ingham, W. E. Howell, F. C. Stifle, R. F. Etz, M. H. Nichols.
 Second row: P. O. Bersell, E. J. Fleming, Martin Anderson, C. H. Phillips, J. C. Slater, A. J. C. Bond, H. B. Trimble, S. H. Gapp, T. C. Pollock, J. H. Burnett, M. C. Swigart.
 Third row: R. M. Kistler, J. R. Flower, J. A. MacLean, Jr., S. C. Enck, A. Y. Meeker, F. W. Burnham, Em. Poppen, C. A. Kress, E. C. Makosky, J. W. Thompson, T. A. Alspach, William Christie.

terms through strikingly interesting contacts with missionaries, his high evaluation of consecrated Scripture distribution.

The introduction of the members of the Council to one another revealed that representatives of thirty-four denominations were present, thereby exceeding the previously high record of twenty-seven occurring in 1933.

Following the election as chairman of the Rev. John A. Ingham, D.D., stated clerk of General Synod of the Reformed Church in America, an agenda for the day was approved and followed. It included, in the forenoon, a brief general survey of the Society by means

of lantern slides; a review of the Society's century of service in providing "embossed" Scriptures to the blind; a presentation of Scripture needs and some recent achievements in meeting them; the Society's service to and through the churches; and, finally, a review of the Society's income from the churches, with a helpful discussion of ways and means of strengthening and increasing such much-needed support.

In the middle of the afternoon the consideration of the budget for 1936 was taken up in session with the Budget Committee of the Board of Managers. A budget of \$865,299 (not including income received and spent in the Foreign Agencies) was approved for recommendation to the Board.

The following report of a findings committee of four members of the Council was unanimously adopted:

1. We record our conviction as to the significance of the great and fundamental work which the American Bible Society is doing both in America and in the mission fields of the world by distributing the Word of God.
2. We urge upon our churches a larger interest in, and a more consistent financial support of, its work. We consider it to be one of the greatest agencies of the church today, in our land and other lands. Now, as always, it is true "the seed is the Word of God."
3. We note with approval and satisfaction the valuable material prepared for pastors and churches in their observance of Universal Bible Sunday, and we recommend that, so far as possible, Universal Bible Sunday be regularly celebrated.
4. We declare our confidence in the faithfulness and efficiency with which the work is being conducted by the Board of Managers and Officers of the Society, and commend them and their work as worthy of the entire confidence of all our churches.
5. We recommend that our home and foreign missionary boards, on account of the vital relation of the work of the Bible Society to the missionary work of the churches, be urged to give help in their budgets to the Society wherever possible.
6. We recommend, in denominations where there is no definite provision made for the presentation before their churches of the work of the Society, the appointment of a committee on the American Bible Society by appropriate church bodies, the duty of such committees being the securing of a more definite presentation of the Bible Society work to the constituency of the denomination.

The denominations represented and their delegates were:

<i>Denomination</i>	<i>Representative</i>
Adventists, Seventh-day	Rev. W. E. HOWELL, Takoma Park, Washington, D. C.
Assemblies of God	Rev. J. R. FLOWER, Lititz, Pa.
Baptist, Northern	Rev. FRANCIS C. STIFLER, Summit, N. J.
Baptist, Southern	Mr. J. HENRY BURNETT, Macon, Georgia
Baptist, Seventh-day	Rev. A. J. C. BOND, Alfred, New York
Brethren, Church of the	Rev. M. C. SWIGART, Philadelphia, Pa.
Christian and Missionary Alliance	Rev. WILLIAM CHRISTIE, New York City
Congregational—Christian	Mr. ARTHUR Y. MEEKER, Upper Montclair, N. J.
Disciples of Christ	Rev. F. W. BURNHAM, Richmond, Va.
Evangelical	Rev. J. W. THOMPSON, Williamsport, Pa.
Evangelical and Reformed	Rev. T. A. ALSPACH, Lancaster, Pa.
Friends	Mr. ARLANDO MARINE, New York City
Lutheran, American	Rev. EM. POPPEN, Columbus, Ohio
Lutheran, Augustana	Rev. P. O. BERSELL, Ottumwa, Iowa
Lutheran, Missouri Synod	Rev. A. F. BOBZIN, Brooklyn, New York (Invited guest)
Lutheran, Norwegian	Rev. MARTIN ANDERSON, Oak Park, Ill.
Lutheran, United	Rev. HERBERT C. ALLEMAN, Gettysburg, Pa.
Methodist Episcopal	Rev. MILTON H. NICHOLS, Philadelphia, Pa.
Methodist Episcopal, South	Rev. H. B. TRIMBLE, Emory University, Ga.
Methodist Episcopal, African	BISHOP MONROE H. DAVIS, Baltimore, Md.
Methodist Episcopal, African, Zion	BISHOP L. W. KYLES, Winston-Salem, N. C.
Methodist Episcopal, Colored	BISHOP C. H. PHILLIPS, Cleveland, Ohio
Methodist, Free	Rev. C. ADAM KRESS, Brooklyn, N. Y.
Methodist Protestant	Rev. E. C. MAKOSKY, Cherrydale, Va.
Moravian, North	Rev. S. H. GAPP, Bethlehem, Pa.
Nazarene, Church of the	Rev. E. J. FLEMING, Kansas City, Mo.
Presbyterian, U. S. A.	Rev. RAYMOND KISTLER, Rochester, N. Y.
Presbyterian, U. S.	Rev. JOHN A. MACLEAN, JR., Richmond, Va.
Presbyterian, Reformed	Rev. J. C. SLATER, Beaver Falls, Pa.
Presbyterian, United	Rev. THOMAS C. POLLOCK, Philadelphia, Pa.
Protestant Episcopal	Rev. HENRY DARLINGTON, New York City
Reformed in America	Rev. JOHN A. INGHAM, New York City
United Brethren	Rev. S. C. ENCK, Harrisburg, Pa.
Universalist	Rev. ROGER F. ETZ, Boston, Mass.

The following were expected, but were prevented from coming:

<i>Denomination</i>	<i>Representative</i>
Presbyterian, Cumberland	Rev. D. W. FOOKS, Nashville, Tenn.
Reformed, Christian	Rev. JOHN BEEBE, Paterson, N. J.

• • •

Memorial Members

FOUR new names have been added to the Society's group of Memorial Members during the last four months, bringing the total number up to seventy-six. The first mentioned was long a loyal friend of the Society, and during his lifetime gave generously toward the distribution of the Scriptures in China, having himself been led to Christ by the reading of a Gospel. Knowing his love for the Bible and the Society, his sons have honored him by mak-

ing him a Memorial Member. The list is as follows:

Mr. Hang Deh-ging, by his sons, Messrs. Hang Garming and Hang Ga-hong.

Mr. Benjamin Ogden Chapman, by his wife, Mrs. B. O. Chapman.

Mrs. Evelyn Byrd Lee, by her daughter and son-in-law, the Rt. Rev. and Mrs. J. R. Winchester.

Mrs. Cecelia Ganung, by her daughter, Mrs. F. B. Westcott.

Life-savers

By the Rev. Carleton Lacy, D.D., Secretary, China Agency

“WILL your gospel save us from the flood?”

The question was chorused to us repeatedly on that fateful July day as the waters of the swirling Yangtse rose higher and higher.

“Can the gospel hold back the flood and save our lives?” the people asked when our colporteurs offered them the little books. We had approached a crowd of onlookers who were listening to half a dozen men haggling over the

that spiritual refreshing and technical training that would make them more effective ministers in the Lord's service. To make this training more practical and concrete, they spent some of their afternoons under experienced leadership and supervision in the actual work of selling Scripture portions.

What a diversified group they were! One or two had passed their sixtieth birthday, weather-beaten, bewhiskered veterans of the rough marches. They could show these youngsters a thing or two. And these youngsters, some of them just over twenty and recently out of school, smiled respectfully at the quaint ways of the old men and enthusiastically set out to sell books according to the best methods of modern salesmanship.

During our week together every one of these men was given an opportunity to tell of his own religious experience and of his difficulties and joys in selling Scriptures. Of bandit raids and marvelous escapes there were harrowing tales; of stirring revivals and marvelous conversions there were cheering reports. But best of all, as it seemed to the listener on the bench against the wall in the science hall of Wesley College where these simple, pure-hearted colporteurs were met, were the win-one stories that brightened so many testimonies.

On these practice tours we saw it done. Sometimes there was no apparent success. At others there was cheering response. What are the causes of failure? Which is the road to victory? What methods and techniques can be developed to make selling not a matter of books and dollars and statistics, but of lives touched and souls won? These questions they tried to answer together.

On a blistering hot afternoon one of these bands was working out through the tiny hamlets immediately back of the college campus. They came upon a country school. Some of the children were droning over their books. Some of the desks were vacant. The teacher was resting in his room. But at our approach he slipped on his coat, called his school to order, and politely listened to a long harangue by an inflexible oldtimer. Once a reference to Sun Yat-sen as a Christian and a reader of the Bible irritated him beyond composure, and he broke into argument. But, in the end, he rather haughtily permitted some of the children to buy the books, while he himself bowed off the colporteurs with an air of relief.

A few minutes later we came upon three



LIFE-SAVERS ARE NEEDED

price of a small rowboat, which would be needed on this village street if the river did not soon stop rising, or should the dikes give way.

As we walked along the embankment which served as railroad bed, a dejected individual came wearily toward us walking the ties. He evidently needed comfort; so our men asked him if he would not buy this little book of “Good News,” which he could get for a penny.

“Buy a book?” he exclaimed. “How shall I buy? It is life-savers that I need! The Han River has burst its banks; our town is wiped out, my son is drowned; my wife sits on the river bank with our little bundle of possessions, and I seek for relatives who can aid us. What use are your books to me?”

On the city street when we stopped in a tea house, the town bully jeered at us. “You see that passing Buddhist nun—you of this same profession! Go say your prayers to her gods or to yours, and stop this ruthless river. Then come and sell your books.”

Here were real tests for the ten bands of colporteurs who were spending the week in a training institute at Wuchang. They had come from five provinces, seventy-five of them, for

women in the shade of a large tree outside their thatch-roof, mud houses. The old lady nodded in the summer heat; while the younger women mended their blue cotton garments.

"Venerable mother of the family, may we speak with you and show you our books?"—"I am old and sightless and cannot read," she replied. "Do not trouble and waste your time."

"But, surely, there is an educated son in your home, who would gladly read you this book of good news."—"No, no. We are all stupid. We are but poor country folk."

"Then let us tell you of this book's message." And so the conversation progressed, while a little ring of clan members was forming around the band. At its outer edge stood a bright-faced lad of fourteen. The dust of the fields was on his bare brown chest and back. He listened intently, and cast a furtive glance at the books in my hand.

"Can you read?" I asked, quietly.—"Only a few words," he replied.

"You will not find this difficult," I said, and opened at random to one of those beautiful simple stories that Jesus told the peasants who stood about him.

The boy's lips began to move. He was started on a venture. I laid my hand on his slender shoulders, calloused by the carrying stick by which market produce or the well water for his fields were so often borne, and drew him down on the granite block beside me. He continued to read. When he faltered at an

unknown word, I supplied it and he went on. This was thrilling! A new world was opening to him. To the colporteurs talking with the women he paid no attention. He could read—a real book with fascinating stories—and of the man Jesus of whom he had once or twice heard some of the college boys speak!

The colporteur band was about to move on when this youth rose from his stone and, addressing

one of the women, courteously said, "Mother, may I have two coppers to buy some books?"

"You? buy books? You can't read!" she exclaimed. "But, here's the key to unlock the bamboo container behind the bed."

Soon he had his books, and others were crowding about to look at his purchase, and then others were wanting to buy. It was surprising how many pennies there were hidden away in that little hamlet, and how many boys really did know enough to read, perhaps stumbly, those precious gospel stories.

So these colporteurs were adding to their experiences and were growing once more eager to be back among their own people selling books. The surging yellow waters of the mighty river continued to rise. Lines of communication and travel were being interrupted. At the Bible House in Hankow the staff was busy moving the stocks of Bibles up to safety levels. The conference was closed a day early to send the men back to their families, some of whom might be in real peril.

Before they scattered to Hupeh, Honan, Kiangsi, Hunan, and Kweichow Provinces, they gathered for communion in observance of the Lord's Supper. All denominational labels and differences forgotten, they bowed in common worship of one Lord, and went forth to distribute the Scriptures which are the bond of union in all Christendom, and tell of the Christ who saves the world from the overwhelming flood of sin.



LIFE-SAVERS ARE DISTRIBUTED

Dr. Chamberlain Retires

WITH the turn of the year, the Rev. Lewis Birge Chamberlain, D.D., retired from active service with the Society. For more than twenty years his work with it has been intimate and devoted. Even before that, he had historic association with the Bible cause; for his father, the Rev. Dr. Jacob Chamberlain, was for a score of years partly supported by the Society when engaged in translating the Telugu Bible for one of the great populations of India. Dr. Chamberlain himself, after education in the United States, returned to the land of his birth as a missionary of the Reformed Church in America and, as part of his work, was constantly engaged in the distribution of the Scriptures in Telugu and other languages.

After twenty-five years as a missionary, he returned to America, beginning his service with the Society, in April 1915, in assisting in the celebration of its Centennial. Then followed work on the vast task of supplying Scriptures during the World War. In January 1918, Dr. Chamberlain became Recording Secretary. For a large part of the period he has represented the Secretaries in the editing of the BIBLE SOCIETY RECORD; its pages through many years bear evidence of his skill, accuracy, and judgment.

In addition to his other duties, Dr. Chamberlain has given considerable time to supervising the Society's service to the blind. This was a ministry for which by temperament and aptitude he was remarkably well fitted. For the blind he has been always tenderly solicitous, eager to see that their every need was promptly met. In his correspondence he has been ever gracious and kindly, lending encouragement, and stimulating friendship. His constant interest resulted in the Society's making available to the blind, new forms and systems of embossed Scriptures as

soon as their practicability had been demonstrated. This was notably true in the Society's publication of the Bible in the Revised Braille in both the King James and American Standard Revised Versions, and in Standard Braille in the latter version; and quite recently in the release of the "Talking Book" of Scripture passages. Under Dr. Chamberlain's guidance, the volume of Scripture Passages has been produced in New York Point, Revised Braille, Moon, and in talking book form; and of it more copies have been circulated than of any other book for the blind. He was to a large

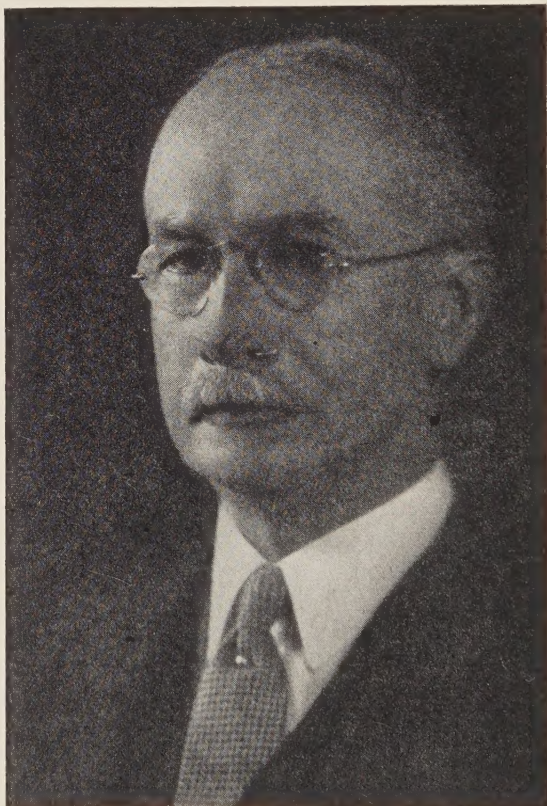
degree responsible for the passing of the postal law, in 1925, whereby "embossed" Scriptures when sold at, or below, cost may be sent at a special postage rate of one cent per pound anywhere in the United States. His service to the blind had an appropriate climax in 1935 in the celebration of the centennial of the Society's work for the blind.

The regard in which Dr. Chamberlain is held by the Board of Managers is reflected in the following letter signed by the President and members of the Board and presented to him at its December meeting:

On the occasion of the meeting of the Board, the minutes of which will bear your concluding signature as Recording Secretary, the Managers of

the American Bible Society desire to express to you their warm affection and hearty appreciation of your fellowship with them and your services to the Society for twenty years.

These two decades have been an unusual period in the Society's history, and in the great events of it you have had an important part. To the duties of the Recording Secretary you have brought not only a watchful eye for accuracy and clarity, but knowledge of the history and tradition of the Society and graciousness in their exposition. The BIBLE SOCIETY RECORD under your pen, your blue pencil, and your shears has been a living link between the Society's constituency and its work, and a great asset to the Bible cause.



REV. LEWIS BIRGE CHAMBERLAIN, D.D.

One phase of the Society's interest has benefited particularly by the loving devotion you have given to it—the work for the blind. Not only your natural sympathy, but your constant planning and care have borne a rich harvest of service to those into whose hearts the Light of the world shines, though the light of day be denied their eyes. The notable character of your supervision of this work was manifest in the recent celebration of its centennial; for many of the outstanding developments of the later years of the century were initiated and completed under your leadership.

Other duties have been many and various, shared with colleagues or carried alone. In it all your courtesy, your rightful appraisal of the greatness of the Society's work, your deep sense of the mission of the Bible and of Him of whom it witnesses—to which your years in India are earlier testimony—have won for you the respect and affection of the Board of Managers. As you retire from active service, they desire in this personal word to you to assure you of their warm regard and to bid you Godspeed.

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The "New Ponape Bible"

By the Rev. A. Syring

THE beautiful island of Ponape, the "Pearl of the South Seas," with an area of only 135 square miles, is the largest of the Caroline Islands and lies just above the equator due north of the eastern end of Australia. The temperature ranges between 65° and 95° Fahrenheit, the tropical heat being moderated by the prevailing monsoon.

The vegetation is exuberant. The coconut, banana, mango, yam, taro, coffee, and pineapple grow wild. The numerous rivers abound with fish, and within the reefs fishing is successful and without danger. Imported diseases,—fateful gifts of civilization,—such as measles, smallpox, influenza, tuberculosis, and syphilis work havoc among the natives; but malaria is unknown. Jakau, the intoxicating national drink, is made from *Piper methysticum*, and together with tobacco is ruining many of the people, body and soul.

The inhabitants are tidy; their jet black hair, cultivated by the men in a European fashion, is often adorned with beautiful wreaths of flowers. They carefully shave the thin beard with pieces of broken glass. They are of brown complexion; arms and legs are tattooed by both sexes. Light European dress has replaced the skirt of coconut leaves, and even small children do not go without clothes.

In 1852 the first missionaries of the American Board came to Ponape. So effective was their work that in 1887, when the island came under Spanish rule, almost the whole population were Protestants. A hard time followed for the native Christians, and the American missionaries were expelled by the Catholics. When the Germans took over the islands in 1899, the Protestant missionaries returned, to the great joy of the native Christians. Six years later, German missionaries took over the American work.

The "old Ponape Bible" was the first book to be published in the Ponape language, thus giving this language a written form. It con-

tained the books of Genesis and Exodus, Joshua to 2 Kings, and the whole of the New Testament. Even today there are only three Christian books besides the Bible and a geography in Ponape.

The work of translation was begun by the American missionaries toward the end of the last century. How difficult it was to study an unwritten language without a teacher can easily be understood. But, up to the present, we find traces of the blessed work of these faithful and untiring servants of God. However, their knowledge of the language was limited; so naturally their work contained many mistakes. When the writer arrived in 1911, the only book written in good Ponape style, was the geography, translated by the chief Nanpei. The others were in a poor style. How one longed to give to the many Christians, teachers, preachers and scholars, a better translation of the Bible!

And now about the "New Ponape Bible." On November 27, 1915, I began my work of translation with Romans 13,—for that was my text for the next Sunday, the first Sunday of Advent. Henceforth, with my wife and some natives as helpers, I translated every Saturday my text for the following Sunday. As time went on, we made good progress in this way, in spite of much other work.

During the last two years of the war, we translated the four Gospels and Acts; for our work cannot be called a revision, as we had to alter almost the whole text. And yet the "old Ponape Bible" was a great help. Even serious mistakes in it often gave us valuable hints for our work.

In June 1919, we suddenly were expelled from our beloved sphere of labor by the Japanese on the ground of the Versailles Treaty. A few weeks after our return to Germany the first letter from Ponape arrived, and since then a lively correspondence has grown up. For every letter we wrote we usually received half

a dozen or more in return, and in nearly all letters the point in question was about "the New Ponape Bible," their ardently desired "Puk Jaraui."

Some extracts from these letters are as follows: Preacher E. writes: "Do make us the Bible, please!" Preacher J.: "Do send us the Bible before I die!" (The next steamer brought us the news that he had died in peace, before he had the New Bible.) "Many of us are waiting very much for the New Ponape Bible."

But our dear brown people not only sent out their cry of distress to us, but also to God. And it was not in vain.

At last, in the year 1927, our mission board sent us to Japan, there to complete the translation of the New Testament and the Psalms. Great was the joy, when this news reached Ponape. The two teachers we had asked for came at once to Yokohama, to help us. In the picture you can see us at work in Japan. At the end of 1928, when our work was done, I went to Ponape, that I might read the whole book carefully before the ears of eight to ten of the most intelligent teachers and preachers. This took us several months. Again and again, my brown assistants smacked their lips when some passage was shown them in a new light. And when our work was finished, one of them said to me: "Now we preachers have nothing to do. Now the people will be able to understand for themselves all that is written in the Bible." He implored me several times, to put some German words into the text, which the people would not understand, that he might have something to explain to them, saying: "Otherwise we will not know what to preach about in future."

At last we had a clean copy of the translation ready for the press. But, alas, it could not be printed right away, much as we desired it, for lack of funds! For our Liebenzeller Mission, having spent so much money on it already, could not afford to put it through the press.

Again we read the whole book through and made corrections and improvements, and then the precious translation went into a safe, where it lay for four years. Shall all the labor, sacrifices, and prayers come to nought? So we often thought within ourselves; but on Ponape

they thought differently. When our brown Sunday-school teacher heard of our difficulty, she wrote: "We will get the new Bible yet; for God loves us!" O holy simplicity! How often we have felt ashamed before her simple faith!

Quite unexpectedly, in April 1934 there came from America good news concerning the Ponape New Testament and Psalms. Our American friends were ready to pay for the printing! But, before we could go to press, another big piece of work had to be done. Before the American Bible Society which financed the work would go any further, they wanted to satisfy themselves that our manuscript was complete and consistent. The checking took much time and effort, but for this new work we were very thankful, as it brought us valuable improvements for our translation.

The "New Ponape Bible" is ready for dispatch. Five nationalities have had part in this

work that has been done with innumerable prayers: Germans translated, Englishmen printed, Americans financed, Japanese will transport, and Ponapians will use the "New Ponape Bible."

Great is our joy and that of our brown friends, and yet, one burden remains: the book is too small. Remember it is only the

New Testament and Psalms. Shall our Ponape Christians never get the whole Bible? Parts of the Old Testament, i. e., Genesis and Exodus, and the Book of Joshua to 2 Kings had been translated before. It is doubtful if any of these portions can be found on the island now. One copy, torn and dirty, I managed to save at the last minute. Is so much sacrifice and diligent labor of the first American missionaries to be lost? Is any missionary work more important than the spreading of the written Word of God? Cannot Ponape and the many neighboring islands have the whole Bible?

• •

SINCE an automobile accident late in November the Society has been deprived of the presence and counsel of its honored President, Mr. John T. Manson. It is a satisfaction to report that he is recovering and expects, within a few weeks, to resume his official duties. Our affection and prayers are with him in his days of convalescence.



The "New Ponape Bible" becoming a reality

Finding God through the Scriptures

By the Rev. R. R. Gregory, Secretary, Caribbean Agency

IN April 1934, I attended the mid-week service of the Mam Indian congregation at San Pedro, Guatemala. It was my privilege to be a listener instead of the preacher. A barefooted Mam Indian, who had found God through the reading of the Scriptures, gave the message.

Don Rafael Orozco gave us a running commentary on 1 Chronicles 29: 10-20, together with marginal references. I marveled at such simple and penetrating insight of spiritual things. I could hardly wait to meet him at the close of the service. I wanted to know how, when, and where the Book came to him and, also, the secret of his power.

In 1929 Don Rafael was attracted by Col-



R. R. Gregory

day, as I opened my book, my eyes fell on Ephesians 5:18, 'And be not drunk with wine wherein is excess, but be filled with the Spirit.' He also found 1 Chronicles 29, and he began to realize that all things belong to God. He was filled with shame and self-condemnation. "To think," he said "that all the years of my life I had used God's gifts of air, water, and food as if they were my own and

never thanked him for them!" A new day dawned for Don Rafael; the Bible brought him to a rethinking of life in terms of God. Soon after, in going to San Marcos one evening, he entered the chapel of the Central American Mission, and when the pastor gave a general invitation to come forward and accept Jesus Christ as Saviour, he responded.

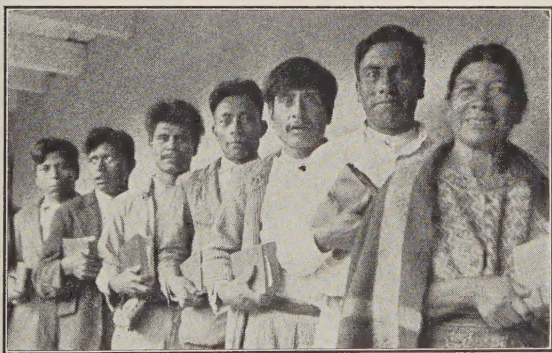
Don Rafael's home became a neighborhood center for the study and preaching of the gospel. He supports his family as a weaver. As a local preacher he evangelizes his people and each week visits the brethren four miles away at the large Indian center of San Pedro.

The Rev. and Mrs. H. D. Peck will soon have the New Testament translated into the Mam dialect. In speaking about Don Rafael, they said: "That is the way of the Mam Indian. When he gives himself to the Lord, he becomes a sincere worker and can be trusted."

May the Spirit of God use all of us during 1936 in a larger measure than ever to help others like Don Rafael to find God through the distribution and reading of the Scriptures.

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MANY friends of the Society will be saddened to know of the death, on December 17, of the Reverend Frank Mason North, D.D., LL.D., senior in service, of the ministerial members of the Board of Managers, and a member of the Foreign Agencies Committee since 1902. As recently as December 4, the day following his eighty-fifth birthday, Dr. North, in his usual vigor and with his characteristically clear insight, deliberated with the Budget Committee when the latter considered the 1936 budget with the members of the Advisory Council. A memorial minute adopted by the Board of Managers will appear in an early issue of the RECORD. Dr. North was the father of Dr. Eric M. North, one of the General Secretaries of the Society.



They helped to translate the New Testament into Mam

porteur Perez as he gave a gospel message, and a description of the book containing it, at the army barracks at San Pedro. Don Rafael could read, but he never possessed such a book. He had come to town to buy provisions for his family. The price of the book was exactly the amount of money he had. He said to the colporteur: "If this is man's affair, the book is worth fifty cents; but, if it is God's business, you should be content with twenty-five cents, and I would have twenty-five cents to buy food for the family." Don Rafael returned to his home the proud possessor of the Wonder Book. However, his wife reproved him for spending money foolishly for that which was not bread.

For three years Don Rafael read that book without once attending an evangelical service. A friend loaned him money, and he opened up a saloon. His appetite for liquor did not help his business, and he failed. "I was a lost man and sold to the world," he said to me. "One

AFTER an unusually long and valuable service, the resignation of the Rev. Henry A. Stimson, D.D., as a member of the Committee on Versions, was accepted with regret by the Board of Managers, at its meeting on December 5, 1935. Dr. Stimson, now in his ninety-fourth year, became a ministerial member of the Board in 1908, served on the Committee on Anniversaries for ten years, and on the Committee on Versions for the last seventeen years, having been chairman since 1922. His association with the Society began seventy-six years ago, when he became a Life Member.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, JANUARY 1936

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

NOVEMBER MEETING OF THE BOARD

THE seventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and twentieth year was held at the Bible House at 3:30 p.m., on Thursday, November 7, 1935. President John T. Manson was in the chair.

Devotional exercises were conducted by Mr. George Tiffany.

The minutes of the sixth stated meeting of the Board of Managers were presented and were approved.

The following memorial minutes were adopted by a rising vote:

Thomas C. Day

Thomas C. Day, another Vice President of the Society full of years and of honors, ended his earthly career on February 13, 1935. Successful during his earlier years in the insurance business, he became later a large factor in the investment field of the Middle West, drawing, through the confidence and contacts he developed, large sums from the East to help in the development of his state. An outstanding Presbyterian layman, he aided and headed many Christian enterprises, such as the Church Federation of Indianapolis, the Boys' Club, the Near East Relief, and the Y. M. C. A.

He became a Vice President of the Bible Society in 1919. Called to the larger life in his ninetieth year, he left an honored name to his three sons and two daughters, one of whom is the wife of a former Ministerial Member of the Board, the Rev. Dr. J. Ross Stevenson. To them the Board of Managers sends this memorial tribute with the earnest hope that his memory will be a blessing and an inspiration to them and to many others.

Joshua Levering

One of the senior Vice Presidents of the Society, Mr. Joshua Levering, of Baltimore, Maryland, having lived fourscore and ten years well and usefully, was called to higher service on October 5, 1935.

Mr. Levering was a remarkable man in every sense of the word. For seventy years, or since his young manhood, he was active and consecrated in his local church. Later, he became interested in the state religious work of Maryland, and still later he became Maryland's outstanding representative in the Southern Baptist Convention. He served as president of the Southern Baptist Convention for some years, and was for many years the president of the board of trustees of the Southern Baptist Theological Seminary at Louisville. He was a devoted prohibitionist and was once the candidate of the old Prohibition Party for the Presidency of the United States.

In business and in banking he accumulated what was supposed to be a large fortune. This fortune he held as a trustee of his Lord, and in his own denominational work, in Christian work at large, and in all kinds of charitable work he was a munificent giver. Up to the time of his death he was the leading man of the University Baptist Church of Baltimore and its generous supporter.

Mr. Levering had been a Vice President of the American Bible Society since 1915, and took a thoughtful interest in its work both local and worldwide. The Board of Managers of the Society would record their appreciation of his life and extend to the members of his family sympathy in their loss and congratulations upon his record of unselfish and valuable service.

The minutes of the standing committees were presented and were approved, their recommendations being adopted.

Mr. Arthur Y. Meeker, of Upper Montclair, New Jersey, was elected a member of the Board.

Secretary Brown presented a sample copy of the volume "The Bible in Our Day," containing reprints of the last seven Bible Sunday brochures, printed for the Society by the Oxford University Press.

On a statement by Secretary Chamberlain, a special price, to or for the blind, of 50 cents a pair was authorized on the two double-faced records of the Society's special volume of Scripture Passages in talking book form.

A further grant was reported of 10,000 New Testaments for distribution in the C. C. C. camps, making the total so far supplied 125,000 copies.

Under the regulations adopted in April 1935, provision was made for the retirement on December 31, 1935, of Recording Secretary Chamberlain and of the Rev. M. B. Porter, Secretary of the South Atlantic District.

Report was made of welcome gifts of \$1,000 from a Vice President, and \$100 from a member of the Board. A rare English Bible, printed in 1551 and given to the Society by Mrs. Morton Paton, was exhibited.

The meeting was adjourned.

CASH RECEIPTS IN NOVEMBER 1935

LEGACIES

LEGACIES							
Burke, Fannie A., Staunton, Va.	\$1,000 00	Maryland	\$1,000 00	\$247 92	Annuity Gifts	\$35,674 06	
Carroll, David H., Baltimore, Md.	80	Massachusetts	451 18		Auxiliary Societies on Dona- tion Account	1,168 85	
Clarke, George E., Sycamore, Ill.	460 00	New Hampshire	39 76		Auxiliary Societies on Book Account	1,147 86	
De Haven, Clara B., Jr., West Chester, Pa.	44,414 68	Randolph Co., Ill. . .	100 00	45 00	Home Districts	2,529 09	
Dimon, Anna M., Southamp- ton, N. Y.	100 00	St. Louis, Mo.	7 27		Returns from Scriptures Do- nated	126 72	
Friedrich, R. A., Croton on Hudson, N. Y.	100 00	Sussex Co., N. J.	33 21	33 21			
Goode, Richard R., Los An- geles, Calif.	2,000 00	Washington City, D. C.	16 95				
Lahman, Clarence, Chicago, Ill.	436 48	Wayne Co., Welsh, Nebr.	8 85				
Mayhugh, Y. H., Westerville, Ohio	500 00	Westchester Co., N. Y.	10 00	4 44			
Merrifield, Harriet B., Con- nersville, Ind.	500 00			\$1,147 86	MISCELLANEOUS		
Nisbet, Elizabeth S., Philadel- phia, Pa.	304 03	Donation Account ..		1,168 85	Annuity Equalization Fund—		
Patterson, Mary W., Mount Joy, Pa.	476 41			\$2,316 71	Income	\$75 80	
Smith, Sarah G., Rutherford, N. J.	170 68				Bible House Rentals	5,480 06	
Thomson, H. C., Los Angeles, Calif.	5 00	HOME DISTRICTS			BIBLE SOCIETY RECORD	12 80	
Warner, Mary E., Waterloo, Iowa	270 23	Eastern	\$500 00		Diffusion of Information	292 86	
	\$50,738 31	Northwestern	38 44		400th Anniversary of the Bible Funds received for Transmis- sion	8,380 52	
		Pacific	845 31		Gifts from Churches	10,556 01	
		South Atlantic	1,053 80		Gifts from Individuals	16,535 24	
		Southwestern	86 01		Gifts for Distribution to the Blind:		
		Charlotte Division, Colored People	2 95		From Churches . \$50 01		
		Cleveland Division, Colored People	2 58		From Individuals 989 44		
				\$2,529 09		1,039 45	
					Income from Annuity Invest- ments	51 65	
					Income from Available In- vestments	19 59	
					Income from		

MISCELLANEOUS

Annuity Equalization Fund—	
Income	\$75 80
Bible House Rentals	5,480 06
BIBLE SOCIETY RECORD	12 80
Diffusion of Information	292 86
400th Anniversary of the Bible	8,380 52
Funds received for Transmis-	
sion	885 44
Gifts from Churches	10,556 01
Gifts from Individuals	16,535 24
Gifts for Distribution to the	
Blind:	
From Churches .	\$50 01
From Individuals	989 44
	<hr/> 1,039 45
Income from Annuity Invest-	
ments	51 65
Income from Available In-	
vestments	19 59
Income from Special Annuity	
Investments	37 60
Income from Trust Funds ...	492 95
Legacy Equalization Fund—	
Income	214 21
Sales to the Trade	122 05
Wragg, Rev. and Mrs. J. P.,	
Fund Invested—Principal .	37 00
Sundries	2 00
	<hr/> \$44,235 23

ANNUITY GIFTS

Amount received during the
month \$35,674 06

AUXILIARY SOCIETIES

	<i>Donation Account</i>	<i>Book Account</i>
Buffalo City & Erie Co., N. Y.	\$286 02
Connecticut		16 11
Ghent, N. Y.	\$50 00

RETURNS FROM SCRIPTURES DONATED

Board of National Missions,	
Presbyterian Church	\$53 72
Burns, James M.	1 00
Clinton, John J.	1 00
Hawk, N. Sherman	1 00
Methodist Episcopal Mission	70 00
	<hr/>
	\$126 72

RECAPITULATION

Legacies	\$50,738 31
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Total Receipts\$135.620 12

CASH STATEMENT FOR NOVEMBER 1935

GENERAL CASH STATEMENT

RECEIPTS

Balance from October 1935	\$38,965	14
From Home Districts	2,529	09
Gifts from Churches	10,556	01
Gifts from Individuals	16,535	24
Gifts from Auxiliaries	1,168	85
Gifts for Distribution to the Blind:		
From Churches	\$50	01
From Individuals	989	44
		1,039 45
Legacies	50,738	31
Bible House Rentals	5,480	06
Annuity Gifts	35,674	06
Income from Trust Funds	492	95
Income from Available Investments	19	59
Income from Annuity Investments	51	65
Income from Special Annuity Investments	37	60
Legacy Equalization Fund—Income	214	21
Annuity Equalization Fund—Income	75	80
BIBLE SOCIETY RECORD	12	80
Sales to Auxiliary Bible Societies	1,147	86
Sales to the Trade	122	05
Returns from Scriptures Donated	126	72
Diffusion of Information	292	86
Funds received for Transmission	885	44
400th Anniversary of the English Bible	8,380	52
Wragg, Rev. and Mrs. J. P., Fund Invested—		
Principal	37	00
Sundries	2	00
	\$174,585	26

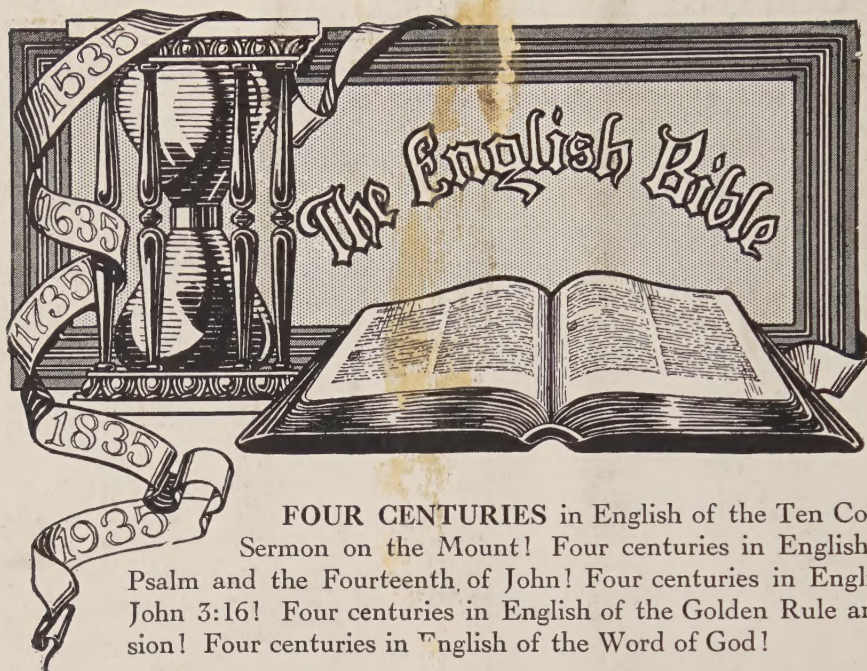
DISBURSEMENTS

General Salaries and Expenses	\$4,235 09
Treasurer's Office—Salaries and Expenses	1,471 85
Appeals	1,963 64
Diffusion of Information	5,785 64
Annuity Payments and Expenses	24,512 77
BIBLE SOCIETY RECORD	92 62
Church Budget Costs	128 07
Legacy Expenses	21 95
Library	1,196 61
Pensions Paid	1,190 08
Plates of New Versions	23 70
Blind Fund Expenses	118 75
Bible House Expenses	3,680 68
Home Districts Appropriations	19,583 06
Foreign Agencies Appropriations	3,348 34
Publication Department Appropriation	2,059 57
Miscellaneous Foreign Appropriations	40 30
Cash transferred to Publication Department	35,000 00
Legacy Equalization Fund—Expenses	9,028 44
Trust Funds—Payments to Beneficiaries	525 00
Special Annuity Income Payments	132 60
Available Investments	4 00
Annuity Account Invested—Principal	7,299 78
Funds received for Transmission	492 06
Translation and Revision	544 14
400th Anniversary of the Bible	6,678 95
Furniture	27 54
C. L. Huston Legacy Fund Invested	375 50
Expenses of Real Estate Held	7,061 72
Payments to Auxiliaries	150 00
Balance to December 1935	37,812 81
	<hr/> \$174,585 26

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from October 1935	\$4,393 50	Total Disbursements	\$49,538 15
Total Receipts	49,902 33	Balance to December 2, 1935	4,757 68
	<u>\$54,295 83</u>		<u>\$54,295 83</u>

Total Cash Balance—Administration and Publication Departments	\$42,570 59
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Address

City and State.....

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